The Orthodox Herald

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APRIL 2001

April is a month of change. As the weather in most of the world changes from the drabness of winter to the new life of green growing things so does the Church calendar change from one of sorrow and bleakness to one of joy in new and renewed life. Some people are more attuned to the changes. They take time to observe and relate.

April 1. Mary of Egypt Sunday. The 5th Sunday in Great Lent. The readings are Hebrews 9:11-14; Mark 10:32-45. St. Mary was a great sinner. She is given to us as an example of repentance. It is never too late to change sinful ways. We must never despair about our sins. The possibility of repentance is always open to us.

April 6. Great Lent is over after Vesper Service on this Friday. At the Presanctified Liturgy we say: "Having completed the forty days that bring profit to our souls, we beseech You in Your love: 'Grant us also to behold the Holy Week of Your Passion.'"

April 7. Lazarus Saturday: With the end of the forty days of penitence and before the days of darkness and mourning of Passion Week the Church places the bright festivals of Lazarus Saturday and Palm Sunday. They are transitional days. The raising of Lazarus by Jesus Christ is a direct challenge to the power of death itself. It gives us assurance of the general resurrection. Hebrews 12:28-13:8; John 11:1-45.

April 8. Entry of Christ into Jerusalem. Palm Sunday. Readings are Phil 4:4-9; John 12:1-18. Jerusalem received Jesus Christ as the Messianic King. We proclaim anew our primary allegiance to Jesus Christ as Lord when we accept a blessed branch from the priest. We keep the blessed branch in our homes all year long as a reminder of our loyalty to Christ our King.

At Vespers we enter Passion Week (or Holy Week).

April 16, 17, 18. On these days, the

(Continued on Page 73 Col. 1)

The Entrance of Our Lord Into Jerusalem - Palm Sunday



WHY BLESS WILLOWS INSTEAD OF PALMS

Our parents who immigrated from all parts of the Russian Empire to America before the revolution brought with them their Holy Russian Orthodox Church. They were very pious and very poor. They came from many parts of central Europe and were peasants with very little education but a great belief in God.

They brought many interesting customs. One of these was the blessing of willows on Palm Sunday. They didn't see any palms; and even if they did, they did not have any money to buy them. But these very versatile people found that the first thing that came to life in the spring was the pussy willow. It was ideal; as its fuzzy buds were very durable, lasting many years. The Orthodox people place blessed willows above their holy icons and crosses to protect their homes from disasters and to remind them that Christ is King.

Although we can afford to purchase palms today and they are available, we continue the custom of blessing willows.

I have taken upon myself, the job to observe the pussy willows very early in the spring. When they are in their prime condition, I cut them and tie them into bundles. I supply all the local Orthodox Churches with as many willows as they need.

Yours in Christ, a Member of the Holy Orthodox Church of which I am very proud,

Steve Warbel

EASY BUT TRADITIONAL

Last year my niece, Denise Alexis, who lives in southern Maryland, sent me photos of her Easter table. She is a talented cook and artist, and it showed. Her table setting could have made a national magazine. Although Denise Alexis now lives a distance from her family, she considers herself fortunate that she had been brought up in an area where she had mentors who showed her how to prepare the traditional food and observe the customs connected with Easter/Pascha. We decided that many young women do not have this advantage, and many do very little cooking and no baking. How could they maintain the custom? We devised the following suggestions. They should also prove as useful to the elderly and to those who live alone.

Buy a ham. Follow the directions for preparing it. If you buy a small one-pound one, you may use it just as it comes.

Kolbasi, seasoned sausage, can be purchased almost anywhere. Prepare it as directed or boil and then brown it in the oven for 15 minutes.

Buy some prepared horseradish. Some of it even comes with the traditional beets.

Look for flavored cream cheese. It usually comes in a small round container. When you need it, put it in a nice bowl. Decorate it with raisins or M&M's with a cross on the top.

Buy some whipped butter. Also put on a plate and etch sign of a cross on it with a knife.

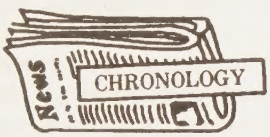
You will need a rich, sweet bread. Most large supermarkets or bakeries sell a babka. This will be your pascha bread.

Buy eggs. Color them or not; but do simmer them about 1/2 hour until hard-cooked. You may make XP's on them with markers.

Go to the deli, buy some potato salad.

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APRIL 2001

THE FIRST STONE was laid on a high hill in Rome about 500 meters from St. Peter's Cathedral for what will be St. Catherine's Russian Orthodox Cathedral. The Moscow Patriarchate decided to build the church rather than accept the Vatican gift of an unused church in central Rome. When the project is completed, the dome of the church will rise high above the eternal city and rival the dome of St. Peter's Basilica.

ST. MARY'S GREEK ORTHODOX CHURCH in Minneapolis celebrated its centennial. Their original church was purchased by St. Panteleimon Russian Orthodox Church, when they built a new church in 1956.

MOST NON-ORTHODOX SPOUSES are frustrated by their Orthodox spouses' lack of knowledge about Orthodox Christianity, according to a study done by the Greek Archdiocese's Interfaith Marriage Ministries.

A TOUR OF THE CARPATHIAN AREA is planned for August 2001. If interested, please write to Tours, PO Box 9, Hunlock Creek, PA 18621.

BISHOP TIKHON OF SAN FRANCISCO received six communities and ordained their clergy in a series of Hierarchal Liturgies. Most of the communities are in Arizona and Washington and have never had any formal ties with any Orthodox Churches.

THE DEDICATION (4 1/2 hours) on video tape is available of the largest Orthodox Church (10,000 capacity) in the world: **Christ the Savior Cathedral Moscow,** (see Aug. 2001): 570-256-7232. Gold-leaf cross decals available ($5.00) Allan Figula (see previous issue) for details.

ORTHODOXY IN PUBLIC POLICY was the theme of a conference hosted by Senator George Voinovich of Ohio on 13 Feb. in the Mansfield Room of the US Capitol Building. The pan-Orthodox community was to discuss issues and concerns shared in common with the Orthodox members of Congress and the Administration.

THE RUSSIAN ORTHODOX CHURCH is upset about the coming trip of the Pope to Ukraine in June. Patriarch Aleksii of Moscow said: "If (the Vatican) considers Orthodoxy to be just as beneficial and capable of salvation as Catholicism then what is the sense of this constant effort to draw people into the other faith?"

ARCHBISHOP CHRISTODOULOS of Athens and All Greece visited Greek peacekeepers serving in Kosovo. When he returned to Greece, he charged that NATO intervened and drove Serbs out of their own country. There are few Serbs left in Kosovo. Christian monuments and cathedrals are being destroyed and must be guarded.

LITTLE FALCONS is a magazine for children between grades 3 and 7. Its goal is to teach children about their Orthodox faith and heritage and to expand their knowledge of various aspects of church life. Published quarterly. It is based on home schooling but can be used in church school. Send $15 to Little Falcons, PO Box 371, Grayslake, IL 60030 or call 1-847-223-4300 or email: littlefalcons@owe.net

THE MISSION in Palm Springs, CA has the honor of being the first church to be dedicated to St. Raphael, the first Orthodox bishop to be consecrated in America.

INTERNATIONAL ORTHODOX CHRISTIAN CHARITIES was founded by the Standing Conference of Canonical Bishops in America in 1992. It is the relief and development agency of the Orthodox Church worldwide. It has provided over $100 million in assistance to 18 countries in Africa, Asia, Eastern Europe, Latin America and the Middle East. It is headquartered at IOCC, 110 West Road, Suite 360, Baltimore, MD 21204.

RUSSIA has selected as its national anthem the old anthem but with new words.

PATRIARCH BARTHOLOMEW continues to make inroads into the Slavic world. On a recent trip to Estonia, he issued a decree of canonization of Bishop Platon, who was murdered by the communists in 1919 in spite of the fact that he had already been glorified in August 2000 in Moscow. He was a hierarch of the Russian Orthodox Church and had never owed allegiance to Constantinople.

SOME GOOD NEWS AND SOME BAD NEWS. The second oldest monastery in the world is St. Paul's Monastery on the Red Sea about 110 miles south of Cairo, Egypt. Near it is St. Anthony's monastery, which the government is restoring. The monastery will take three years to complete. The 115 monks are concerned because the Ministry of Culture plans to use it as a tourist stop.

SYNDESMOS is sponsoring a Spiritual Ecology Program for women (18-28) in Anotoli Ayias, Greece from August 2-10. For info email: yo@ecclesia.gr.

POLLSTER GEORGE BARNA has done a new survey of American teens. He found that 86 percent of teens say they are Christian. Two-thirds say that they think Satan is more a symbol of evil rather than an actual being, and 53 percent say they believe Jesus committed sins while on earth.

RENEW THE BAPTISMAL VOWS made for you by your godparents. Attend a weekend April 29 to May 1 at Antiochian Village near Pittsburgh, PA. Call 724-238-3677 for info.

VISITING JERUSALEM. Don't go before reading Jerusalem Easywalks by Aviva Bar-Am. Send $25 to Antiochian Archdiocese, Publications Dept., 358 Mountain Rd., Englewood, NJ 07631.

AFTER THE FOURTH CRUSADE (13th century), the relics of St. Luke the Evangelist were taken from Constantinople to Padua, Italy. They have now been transferred to his birthplace in Tebes, Central Greece, where they repose in the Orthodox Cathedral.

Continued from front page)

APRIL 2001

Church reminds us that we must not be complacent, but always alert to the promise of the Kingdom of Heaven. The Parable of the Ten Virgins in Matthew 25: 1-13 serves to remind us of this.

April 12. Holy and Great Thursday. This day is rich in services and Gospel readings. Most people are familiar with the one where the selections concerning the last days of Jesus are read. See elsewhere in this paper.

April 13. Holy and Great Friday. Most solemn day in the whole Christian year. Again many services but the Divine Liturgy is not served. There is a procession around the church with the Winding Sheet on which Jesus Christ is portrayed. In some churches women sing the Lamentations. A guard keeps watch all night. The Book of Acts lies open in front of the bier and anyone may come in and read it aloud.

April 14. Holy and Great Saturday. Christ is in the tomb. The day is one of silence and anticipation. There are many services in the Church. Most gather at 11:15 p.m.

April 15. Holy Pascha/Easter. Could there be a more joyful service? One more full of promise and hope? "Christ is Risen!" "Indeed, He is risen!"

April 16-21. Bright week. No fasting. The Royal Doors in the church remain open.

April 22. Second Sunday of Pascha. St. Thomas Sunday. Acts 5:12-20; John 20:19-31. Thomas was not present when Christ appeared to His disciples after His Resurrection. Here Christ comes to him.

April 23/May 10. St. George Day. He was beheaded for being a Christian.

April 29. Third Sunday of Pascha. Sunday of the Myrrbearing Women. Acts 6:1-7; Mark 15:43-16:8. These brave women went to the tomb to anoint the body of Jesus.

* * * * * *

The only believers who can change the unbelievers around them are the believers who don't let the unbelievers around change them.

Continued from front page)

EASY BUT TRADITIONAL

Then buy a can of diced beets. Drain the beets and add to the potato salad. You now have vinaigrette. Be resourceful – Add the beet juice to the water in which you boil the eggs!

Do this all on Saturday. Now take your basket. Tie a ribbon on the handle. Put a cloth in it as a liner. Place a bit of everything in the basket, plus salt and pepper. Tuck a candle into the edge. Cover with a nice cloth and take it to the church for the blessing of food.

Please let Denise Alexis and me know whether you have found this a help. We would appreciate any suggestions.

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KITCHEN CORNER

on top. Combine water and instant broth, pour over meat. Bring to boil. Lower heat, cover. Simmer for 1 1/2 hours or until meat is tender when tested with tip of sharp knife. Transfer meat to large shallow pan and let cool to room temperature. Cover. Refrigerate over night. Cut into 1/2 inch slices. Serve at room temperature.

PRESS FUND

We're still reeling from the large postal increase. We doubly appreciate those who have sent a note and a bit to meet this large increased cost. Spasebo/Thank You. Wilma Kopchik, Mary Banks, Catherine Shaffchick, Bishop Roman, Irene Allen, Anonymous (2), Helen DeLandri, Sue Johnson, Doris Rusinko, Mary Kachmaruk, Anne Dorozynski, Mary Goomas, Olga Lastowsky, Mary Yanowsky, Ethel Watlock, Mary Skumanich, Helen Ashuck, Toni Martin, Peter Vezmar, Helen Allen, Steve and Irene Pacak, Lazaros and Marie Kiehl, Helen Cudlic, Linda Roe, Sophia Semashko Lake, Marge Yanchisin.

Mary Thachik in memory of her husband Andrew. Paul Stuchlak in memory of his parents Peter and Ananastasia. Ted Hamilla in memory of his wife Frances and Irene Tuss – a Holy Pascha Memorial. Mildred Sturmer in memory of husband Alex (son of Fr. Sturmer who died September 24, 2000). Mary Homa in memory of husband Nicholas and son Ronald Nicholas. Wrobel Family in thanks for God's Blessings. Mary Homa for health of Father Basil and Matushka Nina.

WHAT IS IT?

The Paschal Divine Liturgy is so joyous, so uplifting that some of the special observances may go unnoticed. One of these is the blessing of the Artos, a large round loaf of bread inscribed with either a cross with a crown of thorns or an ikon of the Resurrection. The bread will be displayed all during Bright Week, on a table which is placed near the ikonostasis to the right of the Royal Doors during Divine Services or in the center of the opening when no services are being held, signifying that Christ's Resurrection opened the doors to Paradise for us. The Artos is carried around the church, in procession, at all the services during Bright Week.

What is the significance of the Artos? It reminds us of the custom which the Apostles had of setting aside a loaf of bread at their supper meal in memory of their Lord. After the meal, they would raise the bread and exclaim: "Christ is Risen!"

The origin can be found in the Old Testament and the deliverance of the Jewish people from the bondage under Pharoah. Now in the New Testament we are freed from eternal bondage to sin by Jesus Christ – the Bread of Eternal Life.

The Artos is broken and distributed after the Divine Liturgy on Saturday or in some churches on St. Thomas Sunday. Those who receive it eat a bit of it immediately. Some then take some to others who were not at the Divine Liturgy. It was customary for pieces to be dried and put away to be partaken of in times of trouble or illness. A sip of Holy Water from Theophany would also be drunk. At the blessing of the Artos, the priest prays: "That all who partake of it may be vouchsafed with bodily and spiritual health and blessings."

* * * * * *

We must ask ourselves ... whether we have not rather been confessing our sins to ourselves and also granting ourselves absolution. And is not the reason perhaps for our countless relapses and the feebleness of our Christian obedience to be found precisely in the fact that we are living on self-forgiveness and not real forgiveness?

Dietrich Bonhoeffer

NATIONAL SUNDAY SCHOOL CONFERENCE

By 1960, nearly every Russian Orthodox parish in the United States had religious education classes or Sunday Schools. Due to training programs and regional conferences, teachers were better educated in the Faith. Orthodox materials in English were used and had been created and adapted for specific age groups. Religious education had made great advances in less than two decades, but more was needed.

Although regional conferences had done much to promote religious education, there was a great need to introduce new ideas and teaching methods. Teachers who shared their Orthodox faith and dedication to the education of the Church's youth now needed to come together as a national group to meet and share their ideas. In early 1960, plans had begun for a National Sunday School Conference.

Once again, the FROC was in the forefront supporting this endeavor. Articles appeared in the FROC Journal that emphasized the need for a national conference and appealed to members for their support.

The Metropolitan Sunday School Committee had been working on the project for some time. The Council of Bishops approved the committee's proposal for the conference that would be held at St. Tikhons's Seminary August 11 and 12, 1961, hosted by Fr. W. Basil Stroyen, Dean, and Matushka Nina Stroyer. Archbishop Ireney (who later became His Eminence Metropolitan Ireney) was given the duty of issuing a directive to all priests and parishes about the conference.

The attendance of the first national conference was beyond anyone's expectations. There were 282 clergy and laity who came from as far away as Chicago and Minneapolis. They attended lectures that included "The Purposes and Objectives of Orthodox Christian Education" and "Singing with Children." A wide variety of workshops gave attendees opportunities to share ideas and solve problems. Common problems and their possible solutions were summarized in a report and later sent to all parishes.

The conference committee was comprised of a number of people who had long been involved with the Sunday School program. Archbishop Ireney, honorary chairman; Fr. John Kivko, chairman; Fr. Paul Shafran, Fr. Joseph Pishtey, Fr. Vladimir Borichevsky, Fr. Basil and Matushka Nina Stroyen, Sophie Koulomzin, Annette Milkovich, Natalie Breyan, Sophie Shimko, and Stephen Shostak.

With the success of the first conference, others followed. For the next five years, conferences were held at sites that included St. Tikhon's, St. Vladimir's Seminary, and Douglas College in New Jersey.

In 1966, the last National Sunday School Conference was once again held at St. Tikhon's Monastery. It had become evident that regional conferences were more practical due to the distances needed to travel.

In time, the Metropolitan Sunday School Committee would develop into the Orthodox Christian Education Commission and a new chapter would once again begin in Orthodox religious education in America.

Things do not happen by chance. More than half a century ago a group of people were directed by a strong sense of purpose to serve. Through their talents, dedication, and perseverance, Orthodox religious education was brought to generations of young people in America. As a recipient of all their efforts, I am very grateful.

Margaret Pysarchyk

WE HEAR OF HIM

We mention his name each time we recite the Creed. We hear him mentioned in many gospel readings. Who is he?

Pontius Pilate was the governor appointed by Rome to rule Palestine between AD 26 and 36. He had the responsibility to collect tributes and taxes, use part of them to administer the area and sent most of it to Rome. As governor of an occupied area, he was tasked with keeping the peace. His administration was a failure and was of short duration.

The picture formed by the four Gospels, the Book of Acts, and 1 Timothy as well as by the Jewish historians Josephus and Philo and the Roman historian Tacitus is one of a misguided and vacillating person.

His place in history was made by being the governor of the area when Christ was brought to trial. He presided over it. Jesus was accused of rebellion and because of this, Pilate was forced to bring him to trial and punish Him, if necessary. Although Pilate was convinced that Jesus was innocent, he was swayed by the threat of the accusers who said: "If you release this man, you are not Caesar's friend." (John 19:12).

In those few moments when Pilate stood face to face with Jesus Christ, he had an opportunity to be exceptional. Even he seemed to sense this. A tiny seed had lodged in his heart and mind, suggesting infinite possibilities. He could take the untraveled road and escape the bounds of earth and flesh or he could stay safe as he was. He vacillated. He tried many ways to wiggle out of making a decision, but in the end, he played it safe. He stayed as he was. A course many of us take too often.

But peace did not come. Safety was not obtained by taking the politically safe route. According to Josephus, another event occurred for which he was suspended and ordered back to Rome to face an imperial investigation. He was exiled to Vienne-on-Rhone, where he committed suicide in a short time, as was the custom among Roman aristocrats convicted of crime.

Pilate was a man without scruples, who did not want to take responsibility for his acts. He played it safe. He is remembered in the Creed: "And He (Christ) was crucified for us under Pontius Pilate, and suffered and was buried..."

HOLY THURSDAY

The Church remembers many of Christ's activities on this day in His life. Among these are: the Institution of the Mystery of His Body and Blood in Holy Communion, the Last Supper, His agony and prayer in the garden, the humbling of Himself by the washing of His Disciple's feet, and His betrayal by Judas. The day is full of prayer and church services to commemorate them.

In the evening, the reading of the twelve selections from the Gospels having to do with the sufferings of Our Lord takes place. At one time this service was well attended. At the present time, the churches are almost empty. Too many are sharing in the betrayal of Christ, as told in Matt 26:47-56; Mark 14:43-52; Luke 22:47-53 and John 18:3-13. The complaint is that the service is too long.

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HOLY THURSDAY

Too long to hear how Our Lord suffered for our sakes?

Many parishes now furnish booklets with the Twelve readings. If yours does not, bring your Bible to church and follow along while the priest is chanting the Gospel. For your convenience, we list the readings. If you absolutely cannot attend the Church service, we suggest that you turn off the TV, etc. and read the selections. May everyone participate. Encourage discussion after each reading, answering such questions as: What attracted your attention, how did the reading affect you, what mood did it leave you in, etc.? Don't be a betrayer.

The readings are:

1. John 13:31-18:1	2. John 18:1-18
3. Matt 26:57-75	4. John 18:28-19:16
5. Matt 27:3-32	6. Mark 15:16-32
7. Matt 27:33-54	8. Luke 23:32-49
9. John 19:25-37	10: Mark 15:43-47
11. John 19:38-42	12. Matt 27:62-66.

SOBORNOST (UNION IN TRUTH [3])

Based on this understanding, Orthodoxy sees itself to be not only *catholic* but also "**the** catholic Church." Fr. Thomas Hopko writes,

"In confessing itself to be the one catholic Church of God, the Orthodox Church identifies itself with the one catholic Church in history and claims that there is an absolute identity and continuity of this Church from the time of the apostles to the present day. The Orthodox Church identifies the catholic Church in history as the apostolic Church which is witnessed to in the canonical New Testament scriptures, the Church of the seven Ecumenical Councils, and the Orthodox Church of the East which continues to exist today in separation from the Western Churches of Rome and the Reformation. Only in this Church do the Orthodox recognize the absolute identity and completely unbroken continuity of the catholic faith and life of the one Church of Christ."

This was reaffirmed by the Orthodox delegates to the WCC meeting in Evanston in 1956, when they abstained from voting on the "Faith and Order" report and published their own separate declaration which proclaimed:

"When we are considering the problem of Church unity we cannot envisage it in any other way than as a complete restoration of the total faith and the total episcopal structure of the Church which is basic to the sacramental life of the Church. We would not pass judgment upon those of the separate communions. However, it is our conviction that in these communions certain basic elements are lacking which contribute to the fullness of the Church. We believe that the return of these communions to the Faith of the ancient, united and indivisible Church of the Seven Ecumenical Councils, namely to the pure and unchanged and common heritage of the forefathers of all divided Christians, shall alone produce the desired reunion of all separated Christians. For only the unity and fellowship of Christians in a common Faith shall have as a necessary result their fellowship in the sacraments and their indissoluble unity in love, as members of one and the same Body of the one Church of Christ."

(to be continued)

Fr. Michael G. Dahulich, Ph.D.
Staff: St. Tikhon Seminary

SAFFRON
THE CHIEF OF SPICES

"Nard and saffron, calamus, and cinnamon, with the trees frankincense, myrrh, and aloes with all chief spices." Song of Solomon 4:14

Saffron (Hebrew, *karkom*) is only mentioned in the Biblical passage above. It is absent from the frequent long lists of spices found in other passages but is implied in one passage associated with gold (Ez. 27:22) probably because of its high price. Solomon places it with calamus, cinnamon, frankincense, myrrh, and aloes, which are imported spices from the Far East (India). Today it is grown primarily in Spain and the Middle East. It is used in perfumes and ointments, food, as a dye for fabric, and employed in medicine.

Saffron is the dried upper tip of the style on which pollen falls of the autumn flower, *crocus sativus*. It is a very pretty purple flower veined in red. The saffron crocus is a tiny plant with a subterranean corn, producing a bunch of narrow leaves and one or more rather large bluish-lilac flowers with six perianth segments, three stamens and style, which branches into many yellow threads like growth. It takes about 70,000 threads to produce a pound of saffron. The Greeks used saffron for its scent, sprinkling it on the seats in the theater or spreading it on the floor of banquet halls. Saffron is much used in Indian and Middle Eastern cooking, but because of its high cost, turmeric is often substituted. However, turmeric will not grow in Palestine whereas the *Crocus sativus* will grow and is currently cultivated by some gardeners in their personal garden. In Scandinavian and Balkan countries, it is used in bread. In Sweden on St. Lucy's day, young girls dress as St. Lucy and carry saffron bread to their friends and neighbors. In the Orthodox world, many cooks use it in baking their Kulich or Pascha bread.

In the past, saffron was used for dying cloth but is rarely used today. The dye fades in bright sunlight and after washing. Buddhist monks are described as wearing saffron robes but in reality the robes are usually dyed with a more permanent pigment.

Chemically, the main yellow pigment is crocin, a sugar derivative of carotene, which provide dye for food and beverages. Its bitter taste comes from picrocrocin, a sugar derivative of safranal, an aromatic aldehyde. Saffron has long been used in folk medicine. However, very little useful medical data is available and it may not have any efficacy. In one recent study, the long chain polyunsaturated chains were used to reduce cholesterol in rabbits, but it is difficult to determine from the experiment if the saffron extract or carotene actually gave the reduction. Carotene is a natural product of carrots and dark green vegetables and is a potent antioxidant. Since antioxidants apparently inhibit cholesterol build-up, it is likely that the degradation of the saffron to carotene was the real assistance in cholesterol lowering.

Today, the spice cost about $3.00/gm and is often said to be more expensive than gold. This is not true at today's gold prices but historically this has not always been true for 150 flowers produce approximately one gram of threads. Hence the comment, that saffron is more expensive than gold.

Spices have been used for thousands of years to enhance man's standard of living. Saffron is one of the many spices in the Bible and it demonstrates how people lived and worshipped.

Larry R. Sherman, Ph.D., Chemist

CHRIST IS RISEN!

It has finally come! The glorious feast of the resurrection of Christ. This means that winter is finally over – spring has arrived with all its gaiety and all its joy.

During all of our sadness and all of our trials we always knew it would be like this. We knew that the darkness would not last forever – that even in the coldest, hardest of winters Christmas would come and would be followed by spring.

Our mother, the earth, which God has fashioned so lovingly, teaches us these things. So does our life and the lives of our parents and friends. We have been taught – we must think and remember what has been offered to us by what we have experienced.

And now that it has arrived – the triumph of life, of joy, of happiness – it is also important that we remember all the trials and the long wait that we have gone through in preparation for this moment – because the trials and the waiting will be back again. We will not finish our race upon this earth until we have truly **finished.**

So let's rejoice and share our joy with all the world – especially with all those who are not as happy and joyous as we are. Above all, let's think of those with whom we are not at peace. Let's pray that this victory of the risen Christ grows and grows until it is fulfilled with the full reconciliation of every person, of all the earth – each with each other, all together with God.

Fr. Ihor Kutash, Ph.D.

ETHNIC CHUCKLE

Dorohaya Tyotya Mareea,

Spasebo, spasebo zhe veh preslalee me vash picture. Yah tak plakala kolee yah looking nah vash lubezneh face. You look like moya mama, vasha sestrah, God bless her soul. Veh mayeteh takee same smiling eyes. Yah tak study toth picture. Yah vidyou zhe veh mayete novee fence. Nice.

Yah taka sorry zeh yah neh piesalla van uzhe takee long time noh yah mala takee trouble z me husbandom. Teper zhe ohn retired, ohn nech neh robee eh don't want to go anywhere. Ohn just sitting around doin nothing. A yah teper zhe chula za women's lib, yah want to do things. Yah neh dumam zhe Pan Boh nas putting on earth to sit around doing nothing.

Yah taka tired just sitting around zhe kolee me next door neighbor asked me to go nah day trip doh New Yorku yah signed up nah trip. Yah mala takee nice time. Yah peeshla nah lunch ee show nah Broadvay. Kolee yah peshla domu me staree takee mad zhe yah one hodenuy late. Next few days ohn walking around house yak malee boyce looking takee stratchene. No yah make up my mind, yah neh weakening. Kolee, about a month later, me neighbor asked me to sign nah bus do Atlantic City, Yah signed. Yah treid to interest me husband – noh ohn kazhe zhe ohn don't believe in gambling. Yah telling him zhe voda taka nice, ee much other things to see noh nech zhe yah saying makes a difference – ohn neh want to move and that's it. To u Amerikee yest name nah takoho – "Couch potato."

Anyway, yah peeshla ee mala takee good time. Kolee yah preshla domu, ohn takee smurgatee. Noh yah close me eyes to it. Teper, yah signed up for trip doh Floridee. Toh budah pyat day trip. Yah nech yemu ne poveela. Yah dusted off me suitcase, eeh yah slowly putting in shatyah zhe necessary. Yah squirreled away the suitcase pod postelu where ohn neh find it. Noh yah znam zhe ya can't leave him like that. Yah stuffing me freezer with dinners. Staree mozhe klastee u microwave ee matee good meals while I'm gone. No yah neh hotchu making him too comfortable. Who knows mozhe next time ohn will come instead of sitting at doma sam.

Budte zdrovee
Getting around,
Hanya

* * * * * *

There must be a night so that the light of day can thrust its shadows away. None should fear the dark of night. For in truth, night is a quilt lovingly fashioned by the Mother of God and of men, to keep them warm without harm...

None should fear the dark night of the soul. Night is but a backdrop of light, the eternal light that smiles all dark away.

Catherine de Hueck Doherty

Dabs of Thoughts

St. Thomas Sunday on April 22 is not the 1st Sunday after Pascha but it is identified as the 2nd Sunday of Pascha.

Our neighbors joined the membership of a Baptist Church in town. Within a month, a member living in the vicinity made a call on them and asked if they had transportation to church services; if not, she would arrange for someone to pick them up.

The five most essential words for a healthy, vital relationship: "I apologize" and "You are right."

Why do you participate in the Divine Liturgy and partake of Holy Communion? According to prayers in the Liturgy – to bring vigilance of soul, forgiveness of sins, pardon of transgressions, the communion of the Holy Spirit, the fulfillment and inheritance of the Kingdom of Heaven, for boldness (full confidence) before God, to see the True Light, to receive the Heavenly Spirit, to find the True Faith, to worship the Inseparable Trinity, and to receive our every need and it is given neither to our judgment nor condemnation.

We included horseradish on our Easter table because we knew that it helped indigestion and it certainly cleared the cavities of our sinuses, but we didn't know that it helps fight dental decay. This was announced at an International Chemical Congress meeting in Honolulu.

Moses, having found in fasting a means of purification, spoke with God Who alone is pure. O my soul, may you be purified by my fasting, so that I may draw near to the God of love.

From Easter/Pascha until Ascension Day, a period of forty days, we greet each other with the words: "Christ is Risen" and the reply is: "Indeed, He is Risen!"

We can eat meat the whole week after Easter. The week is called Bright Week.

Shared a blessed egg with your godparents. It is the custom to visit them sometime during Bright Week.

Myrrh, which is used in anointing in Chrismations and consecration of churches, etc., is made according to the recipe the Lord gave Moses. It can be found in Exodus 30:23-26. Myrrh is made in monasteries during Holy Week.



EDITORS' NOTES

We all have heard the saying that you get out of something just what you have put into it. This is also true in our lives at this time of year. If we don't let our religious life intrude into our secular, everyday life, we won't get anything out of Holy Pascha. The Church leads and encourages us in every way; but we must make the effort to attend services, do extra praying and reading and studying.

Too many consider all that happened to Jesus Christ a story. But it was all true! Do you think for a minute that if the apostles had not been convinced that Jesus rose from the dead, that they would have been transformed from a band of cowards into bold witnesses willing to suffer, to be tortured, and die for the message they proclaimed?

A doubter once admitted that something must have happened to convince the apostles that Jesus had conquered death. But he was so committed to the idea that a resurrection from the dead is impossible that he refused to accept it. The apostle Paul asked people who had a similar attitude "Why should it be thought incredible by you that God raises the dead?" (Acts 26:8). Why indeed! Believing the gospel is a reasonable step of faith. It is a hearty "Amen!" to Peter's triumphant declaration. "This Jesus God has raised up, of which we are all witnesses!" (Acts 2:32).

"Christ is Risen from the dead, trampling down death by death and upon those in the tomb He has given life."

The Stroyens

Co-Editors: 1952-2001

FUNDS

Deacon Andronik of St. George Island in Alaska sent us a most informative booklet about Orthodoxy on the island. The first church was built in 1833 of driftwood. This chapel was replaced by a larger frame building in 1875. In 1935, the deteriorating building was replaced by the third church built approximately on the same spot as the others on a hill overlooking the Bering Sea. The local parishioners built the church, which was blessed by Bishop Alexii (Panteleef). It has excellent acoustics and design and is unexpectedly easy to heat because of a modern heating system. The ikons are outstanding, some of them date back to the original church. Much of the church furnishings have been made and embellished with wooden carvings by the parish members. They are great. And among all this can be found copies of **The Orthodox Herald**, which can be found on a table waiting to be picked up. Copies have been sent here for almost 50 years by readers of "The Herald," among them Metropolitan Theodosius, when he was still a student at Washington-Jefferson College. Donors to the Alaska Fund this month are: **Johanna Wagner** in memory of her departed loved ones, Anna Andrek, Ellen M. Miller and John Yanowsky in memory of Victoria Yanowsky. Besides these kind people the following donated to both the Alaska Fund and the Mission Fund: Anonymous, Sophia Semashko Lake, Ethel Watlock, and Matushka Nina Stroyen in memory of her brother **Alexander Bohush**, who was also an early donor to the Alaska Fund.

MEDITATION

Spiritual Renewal

O Christ our Savior: Through your death and resurrection, You renewed all creation, and made us participants of eternal life. But, because of the weakness of our flesh, we have strayed from You, only to pursue our own desires. Grant us the will to begin again in You! Renew our faith and trust in You, and restore to us the joy of Your salvation; we pray to You, O Lord: Hear us and have mercy.

Though we have tasted of the heavenly Bread and the cup of Life, we have allowed ourselves to become laxed and slothful toward heeding the words of Your Gospel. But because You make all things new, take our tired and cold hearts, and refresh them! May we never grow weary in the practice of Your life-giving commandments; we pray to You, O Lord: Hear us and have mercy.

We thank You, O Father, Lord of heaven and earth, because Your Son has invited us to Himself saying, "Come to Me, all who labor and are heavy laden, and I will give you rest." May we without reservation accept His invitation, and learn from Him, Who is gentle and lowly in heart; we pray to You, O Lord: Hear us and have mercy.

Raymond Mastroberte
Iconographer



Along with ham and kolbasi, veal is usually included on the Easter menu. We always had stuffed breast of veal and I remember, as a child, spooning out the stuffing which was my favorite. We had a friend, Eugene, who was an excellent cook. His Easter table was always so bountiful and beautiful. He also served stuffed breast of veal; but it was special. The stuffing had bits of green pistachio nuts and peas. It far surpassed the stuffing I remember. Here is his recipe.

COLD STUFFED BREAST OF VEAL

1 boned breast of veal
3 slices white bread
1/2 cup milk
1/2 cup finely chopped onion
2 Tbls. butter
1 lb. ground veal
1/4 cup parmesan cheese
1 pkg. frozen peas, defrosted
1/2 cup shelled, skinned pistachios
1 slightly beaten egg
2 teas. salt
1 teas. grated lemon rind
1/2 teas. thyme, crumbled
1/2 teas. marjoram, crumbled
1/2 teas. ground allspice
1/2 teas. pepper
1 carrot, cut into thirds
1 onion, cut in half
3 whole cloves garlic
1 bay leaf
8 cups water
4 teas. instant chicken broth

Place breast of veal on large cutting board. Trim off excess fat. Keeping meat flat with one hand, cut meat lengthwise to make pocket for stuffing. Do not cut through to other side. Make pocket as deep as possible. Remove crusts from bread. Put bread into milk to soak. Saute onion in butter until soft, not brown. In a large bowl, combine onion, soaked bread, ground veal, cheese, peas, nuts, egg, salt, lemon rind, thyme, marjoram, allspice and pepper. Mix well. Spoon into meat pocket and sew or lace with cord. Place carrot, onion, garlic, bay leaf into large pot. Place veal breast

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"Lord, remember me in Thy Kingdom."

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IKON OF SPRING

We saw this ikon for the first time in St. Nicholas Women's Monastery in Muchachevo, Ukraine. It was so colorful and full of flowers that it seemed appropriate for this monastery, which is awash with flowers. We purchased a small copy of the ikon and were curious about it.



In researching its history, we found that it was very popular in many women's monasteries, especially in the Voronez, Tambor and Poltava regions. The miracle ikon even found its way to several women's monasteries in the Moscow area.

The ikon is very ancient. The first actual date was found on it when it was renovated or restored in 1795. It is listed as a "local" ikon – one that is especially venerated in a certain area. It is so loved that for many years large pilgrimages are made on April 3/16 to venerate it. Many miracles have been granted to those who have prayed in its presence.

There are small variations in the ikons which we have seen in our books. All of them picture the Mother of God holding flowers with foliage in her right hand. The Child holds an orb in one hand and a staff in the other. Both the Mother and Child are crowned. Angels hold the Mother's crown. What varies are the backgrounds. In the ikon we purchased there are many more flowers surrounding the figure and the Child seems to be standing on a table instead of in His Mother's lap.The ikon is called the Ikon of the Blessed Mother of God "Non-fading Blooms."

Home Bible Reading Schedule

APRIL 2001

1 **Heb 9:11-14**	16 Acts 1:12-17
2 Isa 48:17-49:4	17 Acts 2:14-21
3 Isa 49:6-11	18 Acts 2:22-36
4 Isa 58:1-12	19 Acts 2:38-43
5 Isa 65:8-17	20 Phil 2:5-11
6 Isa 66:10-24	21 Acts 3:11-16
7 Heb 12:28-13:8	22 **Acts 5:15-20**
8 **Phil 4:4-9**	23 Acts 12:1-11
9 Ex 1:1-20	24 Acts 4:1-10
10 Ex 2:5-10	25 Acts 4:13-22
11 Ex 2:11-22	26 Acts 4:23-31
12 1 Cor 11:23-32	27 Acts 5:1-11
13 1 Cor 1:18-2:2	28 Acts 5:21-33
14 Rom 6:3-11	29 Acts 6:1-7
15 **Acts 1:1-8**	30 Acts 6:8-7:5

BIBLE STUDY

On th[illegible] 19 of April we read from Acts 2:44: "N[illegible] who believed were together..." H[illegible]s 10:24-25 gives us more informa[illegible]on the early life of the Christi[illegible] [illegible]et us consider one another ... not forsaking the assembling of ourselves together."

Several years ago, former American prisoners of war were interviewed to determine what methods used by the enemy had been most effective in breaking their spirit. Researchers learned that the prisoners didn't break down from physical deprivation and torture as quickly as they did from solitary confinement or from being frequently moved around and separated from friends. It was further learned that the soldiers drew their greatest strength from the close attachments they had formed to the small military units in which they belonged.

This gives us insight into why Christians need the group experience of fellowship with other Christians to help them remain loyal to the Lord. Our own personal relationship to God, vital as that is, is not sufficient to produce spiritual maturity and endurance. Relationships within a unified body of believers in a parish are essential for growth and for maintaining our individual faithfulness to the Saviour (Hebrews 10:23-25).

Sometimes we would rather not be involved in church life, especially if there are problems in the parish, thinking it's easier just to go it alone. But let's remember that God in His wisdom has grouped us for strength in our spiritual life. BELIEVERS STAND STRONG WHEN THEY DON'T STAND ALONE.

BIBLE QUIZ

1. Who had a vision of Jesus walking among seven gold candlesticks?
2. Who told a story about ten women lighting their lamps to meet a bridegroom?
3. Which psalm says: "Thy word is a lamp unto my feet, and a light unto my path?
4. According to Jesus, where do we never put our light?
5. What man, seeing his headquarters collapse, called for a light to check on Paul and Silas?

ANSWERS:
1. John (Revelation 1:12)
2. Jesus (Matthew 25:1)
3. Psalm 119 (verse 105)
4. Under a bushel (Matthew 5:15)
5. The Philippian jailor (Acts 16:29)